

422
The SCHEME of Man's Present and Future Existence; or,
The Doctrine of UNIVERSAL SALVATION explain'd, to the
Glory of GOD in all his Attributes.

CHARITY SERMON

PREACHED BEFORE

The Right Worshipful MATTHEW RIDLEY, Esq;
Mayor, the Recorder, Aldermen, Sheriff, &c.

Of Newcastle upon Tyne.

In St John's Church, on Sunday the 28th of June, 1752,

At the ANNIVERSARY PUBLICK EXAMINATION
of the CHARITY SCHOOL there.

With large ADDITIONS.

Publish'd at the REQUEST of the MAGISTRATES.

By the Rev. Mr COOKE.

PSALM civ. V. 4.

Who maketh his Angels Spirits, and his Ministers a Flame
of Fire.

Ephes. c. iv. v. 9, 10. and Psalm cxxxix. v. 8. l. p.

NEWCASTLE UPON TYNE:
Printed by I. THOMPSON and Company,
For the Benefit of the CHARITY SCHOOL in St John's Parish.

MDCCLII.

[Price ONE SHILLING.]

TO THE
RIGHT REV. FATHER in GOD,
THOMAS,

By DIVINE PROVIDENCE,
LORD BISHOP of NORWICH,

AND
PRECEPTOR to His ROYAL HIGHNESS
GEORGE
PRINCE of WALES,

This DISCOURSE is INSCRIB'D,

With all due Respect,



By His LORDSHIP's,

Most Obedient,

And Humble Servant,

THOMAS COOKE.



P R E F A C E.

ONE Truth is so closely connected with another, that unless we carry on the Train, and keep them still in View before the Eye of the Mind, unless we conceive all the Parts together intuitively as it were in a *Concert of One Idea*, Difficulties will necessarily arise, either from a partial View or a wrong Relation of Things; which must happen as oft as we lose Sight of any One Link in the Chain. Hence the many Controversies in all Sciences, especially in Divinity, for want of seeing the Connection between this and the next World, where Truth has her Temple, within the Vail, full of Light, but Clouds and Darknefs are round about it, and to which all other Sciences are only as so many Steps in our Progress; and therefore, I may venture to say, that the Darknefs of the natural Eye will never be able to perceive Her, till it conceives all Things ideally, as so many immediate Impressions of the Spirit upon our Senses according to a regular Scheme of establish'd Laws, which is the Truth. This Truth is like Light, and as spiritual too; the latter, we know, when it falls upon different Bodies, or is untwisted into fainter Rays, produces all that Variety of beautiful Colours, which lose themselves in Each other by an easy Transition from Darknefs to pure Light, *the Compound of the whole*; just so Truth the same still in itself, when it is conceived by the different Capacities or carnal Textures of the natural Eye, * produces all that Variety of Opinions among the Classes of Men, which yet run into one Another, and are all *comprehended in Him*, who is call'd by St John both *the Light and the Truth*. The Analogy of *all Things and Actions* in the natural World is a *Mutum Poema* or *Pictura loquax* of this ineffable Truth, continually addressing itself in significant Hieroglyphicks † to our Senses, those Inlets to the Understanding—And if they hear not *Moses* and the Prophets speaking to them in such Types and Figures or Patterns of heavenly Things, neither would they be persuaded, tho' one rose from the Dead with a more spiritual Evidence, which their Imperfection would be still less capable of receiving. Nay it may be, that the Idea of Truth lies between two flat Contradictions in *conceiving* the inexpressible Distinction between Both, in the same Manner as Light is engender'd between

* *Matt.* c. vi. v. 22, 23.

† *Luc.* c. i. v. 79.

between the Collision of a Flint and Steel. If so, an Angel from Heaven could only exhibit the Truth to Us in Hieroglyphicks, in a Vision of the intellectual Eye perceiving the figurative Signification of what the natural Eye of every Man beholds. This typical Notion of the World is certainly a great Improvement of the natural Mind, and yields a large and plentiful Encrease of Ideas growing as it were out of the same Root. So that to discourage Men from pursuing this *Metaphysical* Knowledge, would be the same Thing, as to discourage Children from going to School; for so long as we rest in the natural Idea of Things, so long We are Children in the beggarly Rudiments of a material World. But the Whole World is a beautiful Parable, the Knowledge of which is the Medium to bring Us out of the Elements into a spiritual Idea of the same Things, *i. e.* into Heaven, into the Omnipresence of God and of his holy Angels.

BUT again, Truth has something in it so agreeable to the Mind of Man, that altho' a natural Eye may not comprehend it, or see it through the Mists of Sense, yet He will be as little able to contradict it; it bears so strong an Analogy, even when it is most spiritualiz'd, to our natural Ideas. Thus for Instance, a carnal-minded Man may not, cannot conceive, how the Eternity of Hell Torments is consistent with the Goodness of God. This Truth He may not be enabled to perceive, till his Mind has attain'd a certain Degree of moral Perfection, when God, either immediately by the Suggestions of his holy Spirit, or by the Agency of Others, is pleas'd to distinguish the gross Truth, and unravel the Knot or Mystery to his Mind, in such like Intimations, *viz.* "that the very Nature of a finite Creature does and ever will imply in it Imperfection or Evil; "that this Evil is the Trial of Faith, &c. in his Progress into "further Perfection; that these Trials of Faith are the Means "to bring Him to a Sense of his being only an Instrument in "the Hand of his Maker; that He can do nothing of Himself; "that He must yet be his own Agent under God in doing all "Things through Christ, who strengtheneth Him; that the "whole Process is the Means of giving Him Existence according to an established Scheme of Laws for the Good of the "Whole." —

THOUGH He will best experience the Truth of all this, yet it may be so prov'd to Him by all the Rules of Reason and Revelation, that He will not be able to contradict it from either.

P R E F A C E v.

THIS Idea of eternal Torments is so far from weakning their Force, that it adds a great Force to Them, and such as is more consistent with the Notion of divine Goodness; for if a Man is asked, why He defers Repentance, or the Change of a sensual Mind; His Answer can only be, because Mortification of the Flesh is painful; which present feeling of Pain ought to be the very Reason, why He should not defer it, because it will grow every Day more so. Nay it is so ordered by a wise God, that a continued Indulgence in his sensual Pleasures will naturally bring Him into such a deadly State; that his Appetites will be encreas'd, his Power of gratifying Them taken away, (which I have experienc'd in an extraordinary Manner) and even in this State He may be too like the Prodigal Son, when He would have fain eaten of the Husks, and *no Man gave unto Him*, i. e. the Sense of Pain and the Weakness of his sensual Soul may require the Agency of ghostly Counsel, to strengthen his Resolution to embrace the severe but wholesome Means of Grace.*

TO this I can see no Objections but two; the first is, that this State is the only State of Probation; to which I answer that a finite Creature will ever suppose Imperfection, Evil, Trial of Faith, as the Means of advancing into higher Perfection. St Paul says, 1 Cor. c. xiii. v. 13. "And now abideth Faith," but how can Faith abide, where there is no Trial — If this Answer doth not suffice, there is still a better in Reserve, which is, that the natural State or present Set of Ideas are only a Type of what will befall us *in eternum*, a Seed of Man's future Being still unfolded more and more in his spiritual Progress of giving, what He now only receives. Matt. c. xiii. v. 31, 32.

THE second Objection is, that some are called the Elect or Chosen; and those, I say, are they, who are regenerate in this Life, and pass through the Medium of Regeneration out of the Flesh into the Spirit, by the Trial of Afflictions.† This is certainly a great Favour of Heaven for some wise Purposes conferred on Them, who thereby avoid the second Death of Horror and Darkness express'd by St John, Rev. and St Jude; intimated by St Paul, and figur'd to Us in many parabolical Passages of Scripture, Gen. c. xv. v. 12. when the Sun (i. e. of the natural Man) was going down, a deep Sleep fell upon Abraham, and lo! an Horror of great Darkness fell upon. See 2 Pet. c. iii. v. 5 to 8, where these two Deaths are figur'd to Us in the grand typical Analogy of the Deluge and Conflagration.

THUS

* 2 Cor. i. v. 11.

† Tim. c. iii. v. 10, 11, 12. Psalm xxxiv. v. 4, 7, 19. — lxxxviii. v. 3 to 8.

THUS *Job*, *David*, the *Apostles*, and many more were in the Number of the Elect in this Sense, and suffer'd the Terrors of the Lord with troubled Minds, In the Loss of all worldly Glory, in Diseases and Afflictions both of Body and Soul; but yet its observable, that these were some of the justest of Men; and tho' they were so, they pass'd through this Medium of Regeneration, which is frequently inculcated in the following Discourse. This Medium will alone explain the Scheme of *universal Salvation, of God's Goodness and Power, which can only be manifested to Us in what our present Weakness makes a Trial or an Affliction! 1 *St Peter*, c. iv. v. 17. This Doctrine is contain'd under the Vail of the Old Testament, and is the Glory of the New. I shall only produce a Passage out of each in Defence of it, which may suffice till I am call'd upon for more; and these are, *Gen.* c. i. v. 10. *Acts*, c. x. The Jews, to whom the second Dispensation was committed, were cast off under the Third, until the Coming of the Gentiles was fulfilled, (whom They under a State of Purification very justly look'd upon as unclean) in order to convince Them, that all are equally God's Creatures, as well as that all Things are sanctified in the Spirit of the Gospel of Grace; and yet a Separation from the Uncleanliness of sensual Pleasures (signified to Us by their Separation from the Heathens) is the appointed Means to bring Each Individual to a spiritual and sanctified Use of the † same Things; the Want of this universal Charity, as it was a great Imperfection in the Jews under their Medium of Purification (the Means of bringing Them to it) so it would be still a greater among Christians, the Glory of whose Religion is in professing their Belief of a Saviour of the whole World. This is the Doctrine of the following Discourse, and, I may say, of the whole New Testament, which reveals the Means of Salvation to all Men, viz. that all Men must suffer eternal Torments without Faith and Repentance, but it teaches moreover what all Divines admit, "that Faith and Repentance are the free Gifts of Grace.† Therefore All are saved yet so as by Fire, "when Thou hast overcome the Sharpness of Death, Thou didst "open the Kingdom of Heaven to all Believers."

* *Psalms* xxii. v. 27—lxxxii. v. 8.

† *Psalms* cxviii. v. 22, 23,

‡ 2 *Tim.* c. ii. v. 25. *Ephes.* c. ii. v. 8. *Psalms* cvii. v. 18, 19—cxvi. v. 3 to 8.

A P R A Y E R.

GRANT, O Lord, we beseech Thee, continual Encrease of Grace to the holy Inspirations of thy Spirit in our Souls, that they being there nurtur'd by thy heavenly Benediction may take Root, and grow up it it were from Strength to Strength, till they bring forth the Fruits of Righteousness in the Fullness of Grace, when Thou, O God, wilt put a new Song in our Mouths, even a Song of Joy and Thanksgiving in the holy Ghost — But how shall we sing this Song of Sion in a strange Land? Or who shall tune our Harps with spiritual Melody in this our Heaviness of sensual Bondage, where we sit down and weep over the Flesh Pots of Egypt, when we are called to reflect upon Thee, O Sion.

O Lord, open Thou our Souls in the Spirit of Understanding, and our Mouth shall then shew forth thy Praise, that as our Fathers have declared unto Us, so may we tell them, who come after, the Noble Works, which Thou didst in their and our Days, as in old Time before Us, when Thou broughtest a Vine out of Egypt, and cast out the Heathen to plant it therein; * The goodly Boughs whereof when it had taken Root, filled the whole Heathen Land, figuring thereby the Sanctification of the Natural Man in this earthly Wilderness, as soon as thy holy Spirit hath planted it on an intellectual Paradise in the Idea of our Souls: O Lord, look down from Heaven, behold, and visit this Vine, as yet in this Egyptian Nursery of Israel's Vineyard, which Thou having let out to Husbandmen, beholdest in Us Thy true self afar off in a distant Country. Lo! instead of Grapes, it bringeth forth wild Grapes, which our Fathers eat sour as they are, and the Children's Teeth are set on Edge — Destroy, O God, as Thou hast promised, the † earth-born Desires of these Husbandmen, the Sons of Earth, that in them they may never rise up ‡ again, but instead thereof All Things belonging to the Spirit may live and grow in Them, so that our Sons, (those § Others, to whom Thou wilt give their natural Vineyard) being thence also successively engrafted into the Stock of Israel, may grow up as the young Plants of Eden, and our Daughters appear in their Eyes as the polish'd Corners of Sion's Temple.

O Lord, save thy People and blest thine Heritage, even this || thine Heritage O Father also. Govern Us and lift Us
up

* Isaiab, c. v. Psalm lxxx. v. viii.

† Isaiab, c. 24.

‡ Psalm cxl. v. 10.

§ Mark, c. xii. v. 9.

|| Gen. c. xxvii. v. 23.

up for Ever thro' the several Orders of suffering but noble Martyrs, of meek and goodly Prophets into the glorious Company at last of Saints and Apostles, that so thy holy Church throughout all the World may acknowledge Thee to be the Lord over all the spiritual Conditions and Estates of Men, differing only from Each Other, as One Star differs from another Star in Glory—Let the People praise Thee, O God, yea let all the People praise Thee.

But above all we pray Thee give a double Portion of Thy Spirit to the Dispensers of thy holy Mysteries, the Ministers as yet only of leuitical Ordinances, that they being purified, like as Gold and Silver in the Refiner's Fire, may offer unto Thee an Offering in the Righteousness of thy Spirit, as Thou hast promis'd by thy Prophet Malachi, and become a chosen Generation, a royal Priesthood,* a peculiar People zealous of good Works, which when these the Sheep of thy Pasture shall behold, They may glorify God in the Day of Visitation, thy Ministers going before, the People joyfully following after—And for this End, we beseech Thee, to illuminate all Bishops, Priests and Deacons with the true† Knowledge and Understanding of thy Word or Spirit, that this Knowledge being kindled into a pure Flame of diuine Love within our Breasts, may be as a Light set in a dark Place, shining more and more unto the perfect Day: when we shall all know ourselves to be, what at present for Want of such Knowledge we less perfectly are,‡ One Fold under one spiritual Shepherd Jesus Christ the righteous, in whose most holy Name we bless Thee, O God, for the rational Privilege of addressing the Throne of Grace, where our great high Priest and Mediator continually intercedeth for Us in the Power of the Spirit, wherein Thou hast also through him thus taught Us to pray,

OUR Father, who art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, As we forgive them that trespass against us. And lead us not into Temptation; But deliver us from Evil. For thine is the Kingdom; And the Power, and the Glory, for ever and ever. Amen.

* Psalm lxvi. v. 9-11. 1 Pet. c. 2. v. 9: † Epbes. c. i. v. 17, 18.

‡ Epbes. c. ii. v. 11 to the End, c. iv. v. 9 to 26.



A

S E R M O N, &c.

DEUT. Chap. VI. Ver. 7 and 8.

And these Words, which I command Thee this Day, shall be in thine Heart.

And thou shalt teach Them diligently unto thy Children, and shalt talk of them, when Thou sittest in thine House, and when Thou walkest by the Way, when Thou liest down, and when Thou risest up.



MOSE S having, in the 5th Chapter, deliver'd the two Tables of the Commandments to the *Israelites*, wrapt up in a short History of God's signal Mercies to them, like a wise Law-giver, He enforces these Laws with the most natural Sanctions of Health, Wealth, and Length of Days. And then too, like as skilful an Orator, as if he had something New to say unto them, He

A

there-

therewith ushers in their Attention afresh to a short Recapitulation of the whole. v. 3. "Hear therefore, O *Israel*, and observe to do *It*, that it may be well with Thee, and that ye may encrease mightily, as the Lord God of Thy Fathers hath promised Thee, in the Land, that floweth with Milk and Honey." *Hear.*

AFTER which, big with the Utterance of something very important, He cries out a second Time in the Voice of a Herald, v. 4. "Hear, O *Israel*, the Lord our God is One Lord," which might very well command Their Attention and Obedience too, *Hear therefore and obey*: For he herein

1st, TEACHES, or rather reminds Them of, the true Notion and Idea of God, "The Lord our God is *One* Lord;" which is the most rational Motive and Foundation of Obedience; and also,

2^{dly}, OF that Love He enjoins in the 5th and next v. "And Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Might." And then

3^{dly}, HE commands Them in my Text not only to conceive the true Notion and Love of God Themselves, but also to give the best Proof of both, by teaching their Children to have the same.

—v. 6 and 7. “ And these Words, which I command Thee this Day, shall be in thine Heart.”

“ AND Thou shalt teach them diligently unto thy Children, and shalt talk of Them, when Thou sittest in thine House, and when Thou walkest by the Way, when thou liest down, and when Thou risest up.”

GIVE me Leave in treating this Subject to follow his Example ; For we must first conceive the true Idea of God Ourselves, before we can communicate it to Others—We must know, what we are to love and teach, before we can teach our Children to do the same—We must also further know the Rewards and Advantages of so doing, both to Ourselves and Children, before we can either learn It, or teach It with Pleasure,

WHAT *Moses* here commands the *Israelites* in my Text first to learn or remember Themselves, and next to teach their Children, is the true Notion and Idea of God, “ The Lord our God is One Lord.”

Now the best Notion We have of God, informs Us, that the Fullness of his Felicity consists in the Pleasure of communicating his Happiness and Existence to *All possible Creatures*. Consequently, the Existence, as well as the greatest Happiness of
any

any Creature, must also be in the nearest Imitation of its Creator herein. But since No Creature can plead any special Right to the Favours of Heaven above Others, since the very Nature of a social System of Creatures requires a Subordination and Subserviency of One to Another, it seems most agreeable to our Reason, to our Notions of Infinite Wisdom and Goodness, that each Creature shou'd pass thro' all the several Stages of Imperfection in its Progress to the next higher Classes of Perfection above It. Therefore every Creature bears an equal Share of Happiness and Misery alike, either in this State, or the next, which balances the Account in the Scale of exact Justice; the less Mixture of Good there is in a Man's natural State, the less Portion of Evil will there be in that regenerating Medium of Suffering, which brings Us out of the Flesh into the Spirit; again, the more we are habituated to the Pleasures of Sense here, the more grievous and difficult it will be to divest Ourselves of those sensual Habits, of all our carnal Lusts and Passions, which cannot enter into the Kingdom of Heaven. And when We are born Heirs of this spiritual Country, the only Means of enlarging the Sphere of our Existence in this Kingdom will be by enlarging the Sphere of our Beneficence and Charity to others. For our common Creator hath incorporated the very Being of each Individual in the Constitution of the social Body It is a Member of—He hath made the Preservation
also

also of its Being continually dependant on the Assistance of Society—He hath made the Communication of those Blessings It hath receiv'd, the Terms and Condition of Its receiving more—He hath impress'd the highest Marks of Perfection on the most extensive Acts of Beneficence—And He hath moreover annex'd the greatest Happiness *or* Misery even to the most beneficent Actions, Happiness and Complacency of Mind to that Agent of Heaven, who does Them with a Godlike Benevolence of Intention, but Misery and Anguish of Spirit to the malicious Agents of Darkness—Please to have a little Patience, and you will see presently, that this Doctrine is both true in itself and is also the universal Key of Knowledge to all Other Truths in general, and to that of my Text in particular—For God, in whose Hand all Creatures are only so many Instruments, both can and doth by His overruling Providence bring forth the greatest Good, where malicious and short-sighted Mortals often design the greatest Evil. Thus, for Instance, the malicious Intention of doing Good against our Will is the Means of giving Us Being in the first imperfect Course of our Existence thro' each System, during which State we do as it were the Drudgery-work of Heaven, in exercising the Christian Graces of Faith * and Charity in Others, while Remorse and Bitter-

* 1. Hence this Corollary, the same Action done with contrary Intentions may be both the most moral and immoral Action in the World in Respect of different Agents.

Bitterness of Spirit, the natural Result of vain Malice, is the ordinary Means appointed for bringing such Minds to the more happy Dispositions of Love and Charity. For when once the Measure of the Stature of the natural Man is filled up, God is then pleas'd to strip Us Piece-meal of all the Clothing of the old Man, * in order to bring Us to a spiritual Sense of the same Things; The Loss of Temporals, which were incarnated into the Affections of our Hearts, raises all that turbulent Rout of the Passions, such as Anger, Malice, † Revenge, &c. the more feverish the Soul grows with the Fermentations of these Passions, the more Its Agonies are still encreased; It becomes like a troubled Sea, whose Waters cast up Mire and Dirt, raging still more and more, till its Crisis comes; For

2. Hence also Angels and Devils (or traversing Spirits) may have both their Existence in the different Idea of doing the same Action with the contrary Intentions of Malice and Goodwill; The One as happy, as the other is miserable. *Rev. c. 14. v. 10. St Luke, c. 16. v. 23. See Page 8.*

3. Hence the Madness and Folly, or rather Imperfection, let me call it, of all Malice, which endeavours, as far as in it lies, to destroy itself in the Destruction of Others, on whom its very Being depends, while it is yet instrumental both to its own and the Good of Others.

* *Job, c. 1. v. 21. Gen. c. xxi. v. 10, 11. 1 Pet. c. 4. 1 Cor. c. xv. v. 22. St Luke, c. xv.*

† *St James, c. iv. v. 1.*

For a Malignity of Mind naturally poisons the
 * Body, and Death at last in the Rear of a dire Train
 of Diseases appears in all His Terrors; then it is
 that the gloomy Darkness of Hell opening on One
 Hand, and a glimmering Ray of Heaven on the
 Other, determines the *free Choise* of the Soul into
 the *predestin'd Scheme* of Salvation, into the Means
 † of Grace, which alone can purge away the Va-
 pours of the carnal Eye into spritual Vision. Or
 if its Paroxysm goes beyond the Grave, the Soul
 then goes down among the Unclean, *Job*, c. 36.
 v. 14. § where the only Relief The Unregenerate
 find for the importunate Cravings of a sensual Soul,
 is in going about, seeking whom they may devour,
 on whom They may transfer the burning Fever of
 Their carnal Desires, for Want of Faith on God; ||
 while it may be the happy Employment of mini-
 string Spirits, who have attain'd the spiritual Per-
 fection of raising Ideal Sensations in the Mind, to
 go about, seeking whom They may gratify in the
 Natural World of Human Nature, which is thus
 constituted by the counter Offices of Its Good and
 Evil Genius. For our future, as well as present
 Existence must consist in administering some Way
 or

* *St James*, c. i. v. 14, 15.

† *Viz.* Prayer and Mortification of the Flesh according to
 the Doctrine of the Cross.

§ *Gen.* c. xv. v. 12.

|| *St Matt.* c. xv. v. 26, 27, 28.—*O Woman, great is thy
 Faith.* *St John*, c. ii. v. 4.

of other to those below Us, to the Being of those, who come after in a successive Progression: And as soon as all the Ideas in the natural World, which constitute the Being of Human Nature, are gradually thro' Faith on God, made first tolerable, next easy, and at last pleasant to the Souls of just Men made perfect in a spiritualiz'd World, Hell itself will be turn'd into a Heaven, *i. e.* the same Ideas of that pure spiritual Light, which * lighteth every natural Man, that cometh into the World, will be a Heaven to One, while They wou'd be a Hell † to a weaker Spirit, who passes through many Mediums of Suffering for the Trial of its Faith into the spiritual Perfection of Pure Vision. In this is Life, and this Life of ministring Angels in their § several Orders is the Light of *Men*; and the Light shineth in Darkness, and the Darkness of the carnal Eye comprehendeth It not, *St John* c. i. v. 4, 5. So that however unequally the Portions of Pleasure and Pain are dealt or distributed to different Beings in all that infinite Variety of Combinations, we see on the Theatre of Nature, yet All at last suffer equally in these unequal Measures into the same spiritual Perfection of happy Ideas, the less here, the more hereafter, when our Souls

* *St John*, c. i. v. 9. *Rev.* c. xxi. v. 23.

† *Rev.* c. xiv. latter Part of the 10th Verse. *St Luke*, c. xvi. v. 23. See the second Corollary of Page 6.

§ *St John*, c. xiv. v. 2.

Souls effeminated in Sensuality will be less able to bear the sharper Stings of Pain, They will yet stand in * Need of; For we ascend Heaven by Steps, and *all* are saved in the End, yet so as by *Fire*: † Whatever Conquests we make in this spiritual Country, over the natural Evil of Imperfection assign'd to this System, before our Exit, is all our own; the more we conquer, the more spacious and peaceful will be the Province of our Existence in the next State of our Being, when we shall return to gather up the Spoil; And therefore tho' we pass into real Life thro' the Gates of Death, yet here appears the true innate Principle of Self-preservation, a Desire of continuing still a little longer in this State of Warfare between the Flesh and the Spirit, that our Victory may be the more compleat, before the Night comes, when no Man can work, when our further Progress into the World of Ideas has a *Finis*, and our Existence in the next Medium of Regeneration will consist in divesting the Soul of all those carnal Appetites and Sensations § it had put on in a State of Nature. *Dan.* c. iv. v. 23—25. *Rev.* c. xx. v. 6—14. c. xxi.

B

v. 8.

* *St John*, c. v. v. 14. l. p.

† *Luke*, c. iii. v. 16. *1 Cor.* c. iii. v. 13—15.

§ THIS will help Us to the true figurative Meaning of *Pharaoh's* two Dreams, *Gen.* c. xli. v. 1. to v. 9. where the Magicians of natural Wisdom cannot, 'tis observable, interpret the spiritual Meaning of it, v. 25 to 29.

v. 8. c. xviii. v. 7. *Luke*, c. i. v. 48. c. xvi. v. 23, 24, 25. *Rev.* c. xii. v. 2—5. *Heb.* c. ix. v. 27. *1 Pet.* c. iii. v. 19. c. iv. v. 6. *Eccl.* c. xi. v. 9. *Heb.* c. x. v. 32, 33. c. xii. v. 6 to 12. *Luke*, c. v. v. 33, 34, 35. *Mark*, c. xvi. v. 9. c. xii. v. 20, &c. *Luke*, c. xi. v. 26. *Job*, c. v. *Eccl.* c. ix. v. 9.

AGAIN, as the sensual Pleasures and Gratifications of the carnal Man in various Portions constitute the natural System of Human Nature, so the Medium of Regeneration out of the Flesh into the Spirit may constitute the next System or State of our Existence. *St John*, c. iii. v. 3, 4, 5, 6, 7, 9. Wherein will be the same Variety and Degrees of * Imperfection and Misery, there are of that Perfection or sensual Happiness we see in this, revers'd; † while the succeeding Race of Creatures coming into Being, pushes Them still forwards, and the Pain of advancing into higher Perfection repells Them into a Sort of Communion with the sensual Ideas of the natural Man. *1 Tim.* c. ii. v. 15. §

AND therefore, tho' the State of Nature be, 'tis very true, a State of War, where One acts or preys

* THESE Scenes of Want and Misery give Rise to the beautiful System of all moral Duties among Men, without which neither Man nor moral Virtue could have Existence: An *Atheist* is the first dead Weight to be rais'd in the intellectual World.

† *Luke*, c. x. v. 31.

§ *Ovid Met.* Lib. 3. v. 325, 6.

preys upon Another, yet a gracious God hath ordain'd This for an everlasting Decree for the Good of the whole, that *Corruptio naturalis fit Generatio spiritualis*, and if we die daily, at last once for All out of this System, yet we die only out of the Flesh into the Spirit made perfect at last thro' Suffering, with Faith on God. *Rev. c. iii. v. 10. c. vii. v. 14.* This Perfection of spiritualizing all the natural Evil of *any given System* into pleasant Ideas we may attain thro' the Grace of Faith, but absolute Perfection as finite Creatures we cannot. This Distinction will be of great Service to us; For further,

SINCE Any Creature in any given State or System is still evermore capable of higher Perfection *in infinitum*, since too every new Accession of Ideas to our Being is first painful by the establish'd Laws of the Creation, and can only be made pleasant to Us thro' Faith in Suffering, it follows, that every Creature must suffer * *in infinitum*, into infinite Happiness. *St Jude, v. 20, 21. Acts, c. xiv. v. 22.* But yet except a Man have and hold the Catholick Faith of One God manifested
to

* SEE an excellent hieroglyphical Print of the Lord's Prayer, which will convey to a ripe Mind a larger Group of true Ideas at one Sight than all the Volumes of Exposition I ever read thereon; for Hieroglyphicks will express, when Language fails; the Symbol of Man eating Fruit from the Tree of Life, guarded by a Hissing Serpent, is as just as it is admirable.

to us in a Trinity of Persons, * without doubt He must perish everlastingly in the same painful Idea, without making any further Progress into Perfection at all. *St Mark*, c. xvi. v. 16. and unless the same God, who was pleas'd to inflict the painful Trial for the Enlargement of his Happiness and ideal Existence, give Him that Faith, He cannot have it.

THESE Distinctions vindicate All the Attributes of God, and will reconcile all the different and seemingly contradictory Opinions concerning a Purgatory and the Eternity of Hell Torments, which is but one whole Truth split into so many Parts, and view'd in partial Lights by the different Capacities of Men rising in an infinite Scale. In this Scale, tho' it is impossible any two Creatures shou'd have the same identical Set of Ideas, or like Conceptions, even of the same Thing, † (since if

* THE three different Ideas we have of the same Thing, viz. the Material in our natural State, the Typical in our regenerating and suffering Medium of Existence, and the Ideal in a spiritual World, (which exactly correspond to the three Patriarchal, Mosaic, and Evangelical Dispensations) can alone satisfactorily explain the great Mystery of three distinct infinite Persons in one God, as will be shewn more fully in a Discourse on that Mystery. *St Matt.* c. xxviii. v. 19. into the natural, typical, and spiritual Idea of the same World, *Zech.* c. xii. v. 8, 6. *Matt.* c. xiii. v. 33.

† SEE *Essay on Spirit*, Dedication, Page 6. *Lond.* Edit. 1751.

if there cou'd be a Duplicate of any individual Capacity, there might be a Duplicate of God Himself) yet this Scale of Capacities, as in a Scale of musical Notes, when it is divided into Classes or Arrangements of those next a-kin, constitutes the many Schisms of one Catholick Church; the continual Progression and Succession of Capacities into the Place of One Another will necessarily continue the Schisms of these Churches, until the final Consummation of this System, which seems to ripen a-pace into its old Age, from the many wonderful Discoveries and Revelations God hath been pleas'd * equally to make in the natural and spiritual World, and which have almost brought Us out of Darkness into his marvellous Light. † The Controversies between these religious Communities are one Means among many of bringing Us to the Knowledge of the Truth, § while the Persecutions and

* IT will appear on the least Reflection, that the Discoveries in Physicks and Metaphysicks have always kept an equal Pace with each other, because the One is an exact Type only of the Other, hence the real Usefulness of Physical Knowledge, because the Laws, by which Matter acts on Matter, will discover to a spiritual Eye, the very Laws, by which one Spirit acts on another. Spirit transmigrates out of one Form into Another, at last into pure Light, and can have the same Ideas improv'd as well as encreas'd in any Mode of Existence.

† SEE Bishop of Gloyne's *Principles*, &c.

§ ALL Controversies, so long as we Reason physically on a material World, will be like a confus'd Chaos of Ideas, till
Christ

and Inquisitions of Mother *Babylon* under the Regulation of Providence, *Psalms* lxxvi. v. 12. *Gal.* c. 4. v. 29. exercise the Christian Faith and Charity of Those who separate from Her Community, till the sensual World they crucify, is spiritualiz'd into an Ideal. *St Matt.* c. xxi. v. 42.

Thus the same Means are us'd in the great World, you may observe, in the great World, which are appointed for spiritualizing the little intellectual World within Us, and that is, Mortification of the Flesh, * which alone can bring Us into

Christ come in the Spirit, when He will tell us All Things, and say at the Regeneration of the new, as He did at the Creation of the old Man, *Let there be Light, and there was Light*; for physical Knowledge pursued, ends in the greatest Absurdities, unless we understand Them spiritually; *V. G.* the Effluvia of a Candle are said to fill, I don't know, how many Miles with Rays of Light,

* How can we have Love to temporal Injurers, while we have Passions? How can we but have Passions, while we have Desires, while our Lives are dependent on the Use of sensual Things? These then are to be mortified thro' Faith. The Strength of our Spirit as well as of our Charity will ever be equal to the Deadness of our carnal Desires. The Handmaid of the Lord, at the End of the Law, (which middle Period in the Age of the World between the Patriarchs and our Saviour, between the Natural and Spiritual State was the Medium of Purification) conceiv'd the Spiritual Son of God.

THE Mysteries of *Ceres*, which have a near Relation to the *Orgia* of *Bacchus*, consisted in a Knowledge how the Fruits of

into a spiritual Idea of a material Earth, into a charitable and benevolent Frame of Mind, by a Conquest of our Passions for earthly Things ; for there is as intimate a Connection between the natural and moral World, as there is between the Law and the Gospel, or between the Body and the Soul. Our Passions, those Disturbers of our Peace, are like so many Bullies to our Appetites, ever ready on the first Alarm, and snapping asunder the Cords of Reason, like as a Thread of Tow is broken, when it toucheth the Fire. We must therefore crucify all our Desires for sensual Pleasures, before we can eradicate our Passions—We must have a Fund of Sufficiency within Ourselves, before we can still the raging of these Appetites, and this Fund of inward Happiness is only to be acquired by Faith on God for the invisible Influences of his Holy Spirit, when the Day of our Visitation comes, 1 *Pet.* c. i. v. 7. c. iv. v. 12 — 17. *Malachi*, c. iii. v. 1, 2—4. *Zech.* c. xiii. v. 9. And when He is pleas'd to wean Us from the Breasts of Mother Nature, maugre all the Fury and Violence of our vain Passions,

Psalms

of the Earth, the Qualities of all Food operate on the *Mind* and ripen it at last into Madness. To these Mysteries No Men were admitted, but such as were mad. *Ovid. Met.* Lib. iii. v. 535. Madness is a Glimpse of Ideas in the spiritual World, without seeing the regular Train of Connection, which leads gradually to Them, and which enables Us to suit our Ideas one Size above the Capacities of those we converse with. The Charm, and irresistible Power of sensual Pleasures is finely described in *Odyss.* Lib. xii. v. 173, &c.

Pſalm lxxv. v. 7, 8—lxxvi. v. 10. Ecclef. c. ix. v. 1, 2, 3—9—12. Dan. c. iv. v. 23—25. Job. a Woman, when ſhe is in Travail, hath Sorrow, becauſe Her Hour is come, but as ſoon as ſhe is delivered of the Child, She remembereth no more the Anguiſh, for Joy that a Man is born into the World. *Luke, c. xvi. v. 21.* Even ſo Man hath Sorrow in theſe Days of ſpiritual Travail, when the Fullneſs of Time is come for the new Birth. *1 Pet. iv. 17.* which bringeth forth new Joy, and ſuch as all the Evil in the natural World can never take from him.

AND when our Faith is ſo far perfected as to be able to bear all the Evil * in a natural World with Pleaſure in a Spiritual, then and not before our Charity will be ſo too. We ſhall bleſs God for putting Us to theſe Trials † by the Means of his earthly Agents, who prove in the End our ſpiritual Benefactors—Hence this grand Corollary we wanted, which turns Devils into Angels and Miniſters of Goodneſs to Us, and it is this, viz. that tem-

* ALL the Degrees of natural Evil are the Means of trying our Faith in our Progreſs into ſpiritual Perfection; the Soul goes thro' the whole Courſe before it paſſes into pure Light or Viſion, *When, &c. Rev. c. 19, v. 7, 8,* in this Senſe our Saviour deſcended into Hell. *Dan. c. 3, v. 25—27, 28.*

† THIS accounts beſt for the various Martyrdoms of the Saints, as well as for the Sufferings of the moſt Religious in this Life.

temporal Injuries * spiritual Benefactions for the Improvement of our Souls in Faith and Charity. These qualify us for more happy Employments in Heaven, where true Happiness consists in Works of Love, in the Perfection of administering to the lower World of Human Nature all Those Ideas, we before only receiv'd, and which we must divest Ourselves of, before we can give Them to Others. Where is now the Pain of resigning up all the Gratifications of Sense with all the Poms and Vanities of the World, which yet we must part with at last, whether we will or no? How paltry doth all its little Grandeur appear in Comparison of this spiritual Magnificence? How trifling all our Sufferings, which work out for Us a far more exceeding and eternal Weight of Glory? 2 *Pet.* c. iii. v. 11, to 14. If the Necessity of natural and consequently of moral Evil arises from the very Nature of finite Creatures, and not from the Goodness of God; yet let it be remember'd, that the Evil of all Pain lies in the Infirmary of our own Spirit, *Psalms* lxxvii. v. 9, 10, 11. *James*, c. i. v. 14. and each Man's Want of Faith is, and ever will be, his own Devil and Tormentor. † This Pain is

C

the

* FORGIVENESS of Enemies appears thence a Duty of Gratitude; for tho' they are but unhappy Agents of Heaven, in Respect of their own State, They are yet our spiritual Benefactors. Hence also the Duty of Resignation to the Will of God in all Events—*Thy Will be done.*

† DELIVER us from Evil, *Good Lord*, i. e. from the spiritual Infirmary of thinking any thing so in the natural World, and then

the Stimulus to the Use of the Means; * the Use of the Means appointed begets Faith, and Faith Happiness in the Enlargement of our Ideas, in the Encrease of our Love and Charity; then it is we pass out of a natural into a spiritual World. † Old Things are past away, behold all Things are become new. *Rev.* c. xxi. v. 5. *2 Pet.* c. iii. v. 13. *Heb.* c. vi. v. 1 to 5. When the natural Man shall lift up his Eyes out of sensual Darkeness into this spiritual World, He will be apt to say, as *Jacob* did, when he reflected on the Vision He saw

then, and not before, shall we be able and ready to observe all the Commands of moral Righteousness, whether they be Prohibitions, or Injunctions of Charity. *Gen.* c. xlviii. v. 16 .f.p.

* *1 John*, c. v. v. 14. l.p.

† WE can attain this spiritual Idea of the World by *Scepticism* only, by putting off our Senses, *i. e.* our natural Sensations, which are false or imperfect in Comparison of a spiritual Idea of the same Things; by attending to the ideal Images of the Mind, which are often impress'd in the same Strength of spiritual Conception or even Sensation, with which the Senses perceive Objects. *2 Thess.* c. ii. v. 9 to 12. This may convince Us that the World we live in, is only so many regular permanent Impressions of the Spirit on our Souls or Senses, which are in a continual Progress thro' a material World, till we see the same in the Mirror of our Souls. Of this Kind is that Proof our blessed Saviour gave his Disciples of his Resurrection, when He on a Sudden vanished with that very Body They had seen and handled, which contradicted some how the very Proof He gave. His Design no Doubt was to spiritualize their Conceptions of what They saw and felt in the great natural World; for from this They might conclude, that the Materiality of the World consisted in the gross Materiality of their Minds only; which will ever yet thus materially exist in the succeeding Race of spiritualized Mankind.

saw at *Luz* or *Bethel*, *Gen.* c. xxviii. v. 16. And *Jacob* awoke out of his Sleep and He said, (a fine Figure this of the natural Blindness of the carnal Eye) *Surely God is in this Place, and I knew it not.*" * v. 17. and he was afraid and said, how dreadful is this Place. *This is none other but the House of God, and this is the Gate of Heaven.* † And in this Place it was that *Rachael* afterwards, when *Jacob* had a second Vision there, pass'd thro' the Gates of Death into Life or Light, when the Remembrance or Idea of former Things wou'd be to Her, like as a Dream, when one *awaketh*; when She no Doubt did, and we also in our appointed Time shall perceive the Truth of what our Saviour says, *Luke*, c. xvii. v. 21. that the Kingdom of God is within Us, even during our natural State, tho' we, as *Jacob*, knew it not; for the Kingdom of God is in a beautiful Parable compared by our Saviour Himself unto a Leaven, which a *Woman* hid in *three Measures of Meal*, until the whole was leaven'd, *i. e.* out of a natural into a typical, out of the typical or regenerating State into a spiritual Idea of the same World. *Matt.* c. xiii. v. 33.

THE Means of attaining this Knowledge of our spiritual Being is by putting off the old Man, according to the establish'd Laws of advancing gradually

* *St John*, c. xiv. v. 9.

† *St John*, c. viii. v. 12. c. ix. v. 39. c. iii. v. 13.

dually into any Perfection either natural or spiritual; for it is the Doctrine of the Gospel almost in every Page, that they, who are or wou'd be Christ's, or spiritual, either have or must crucify the Flesh with all the Affections and Lusts, *or die, Gal. c. v. v. 24. c. iv. v. 30. James, c. i. v. 14, 15.** We preach Christ crucified in the Flesh, and we ascend into the spiritual in the same Proportion we descend out of the natural Man. So that the World may be said to spiritualize in a Man's Eye still more and more, as he goes backward out of the natural into the same material World idealiz'd in his Mind. This is certainly *Jacob's* Ladder, whereon He saw the Angels of God ascending and descending in the intermediate Scale between Heaven and Earth. — As soon as this material World is thus spiritualized by Mortification into an Ideal, in our Minds; Then is the old Serpent, called the Devil or Satan (*i. e.* Tempter or Traverser) cast out; He is cast out of our Souls into the Earth, into the carnal Minds of weaker Spirits for their Regeneration, and all his Retinue of Terrors with Him. *Rev. c. xii. v. 9,* to the End.

THIS excludes all Evil out of the World, and gives Us that true Idea of One Good and Gracious God throughout all the Works and Dispensations of His benevolent Providence, *Rev. c. i. v. 11.* And this is that Idea of Him, which *Moses* first commands the *Israelites* to remember Themselves, and
next

* 2 *Tim. c. iii. v. 10 to 13.*

next to teach their Children, *i. e.* to train Them up in that Discipline which in Time would bring Them to the same Knowledge of One God. — Hear, O *Israel*, The Lord our God is *One* Lord, the Alpha and Omega, the First and the Last, there is None else, *both the Deceived and Deceiver are His.* *Job.* c. xii. v. 16. He is in Us All, *for in Him we live, move, and have our Being,* and therefore, if He is a good and gracious Being, He must be, He is, as we have seen above, universally so. How easy now and rational doth that Precept appear, which commands Us next to love Him? How naturally do our Affections of Piety kindle of Themselves, toward him, Who is Goodness Itself, and Whose Mercy as well as Justice is over all His Works; a malicious Being we cannot love, but a benevolent God we may, and that too with all our Heart, and with all our Soul, and with all our Might. *

Thus far we know what we are to teach our Children, the true Notion and Love of One Good God *Omnipresent*; but this is not all, we have still a further Use to make of it. We must know also the special Rewards and Advantages of so doing, both to Ourselves and to Our Children, as the Obligations upon Us to teach Them we cannot otherwise do with Pleasure.

AND,

* ON this Plan the Soul goes through the whole Course of natural Evil, enlarging its Happiness and Existence as it proceeds

AND, first let us reflect on the Advantages to the Giver or Teacher in Respect of his own Happiness arising from the Good of Others.

Now we have seen above, that the Happiness of God Himself consists in communicating It to His Creatures; Ours therefore must likewise consist in doing so too. Our Idea of Him inclines Us

to
ceeds at last into pure Vision. This is typified to Us by the *Mosaic* Dispensation of Purification, which middle Period in the Age of the World between the Patriarchal or Natural, and Evangelical or Spiritual, brought forth the Handmaid of the Lord, Who at the End of the Law or middle State conceived the Spiritual Son of God by the Strength of mental Conception, which is called the overshadowing of the Holy Ghost. Thus also St *John* Baptist, the Preacher of Repentance and Mortifier of the Flesh, was the Forerunner of the Spiritual Saviour, as the Law was of the Gospel.

If Predestination is the Consequence of this Scheme, *Gen.* c. xlviii. yet the Freedom of Will is still what it ever was design'd to be, a Power of choosing the Means of Grace to avoid the Pain or Stimulus of natural Evil still encreas'd, till we do it, to obtain Happiness the Consequence of using the Means, which the Judgment must approve and the Will choose as the greatest Good; for these Means bring the Soul into an ideal World of spiritual Happiness, it may be, through many Metamorphoses; but since Space itself is prov'd to be plainly ideal from the Experiment of Diagonal Mirrors, which magnify Scenes, Objects, Space itself in the Idea of the Mind, we may thence conceive, how the Soul in any Mode of Existence or visible Appearance may have any Set of Ideas, a Perception of the animal World below in the Mind of natural Man, which it somehow will administer unto. *Psalms* civ. v. 2, 3, 4.

to love Him, and it is our Happiness to imitate Him, Who is Love itself: But how can we imitate Him? How can we express our Love of Him? How can we have any Being? How can we be happy, but in doing Good and rejoicing in the Happiness We give to Others, even as He rejoices in Ours, who are his common Children. This Scheme of the Creation displays all the Attributes of God, His Wisdom, His Mercy, His Justice, Who hath constituted the Being and Happiness of the whole in a mutual Subserviency to One Another throughout this our System, and it may be too throughout that infinite Series of Worlds above Us; Nay it must be so, that the most perfect Angels in Heaven are and can only be the Ministers and Dispensers of God's inexhaustible Goodness convey'd downwards to Man through a Range of Spirits.

HENCE arises the Foundation of all social Duties, because it is the Constitution of our Existence to furnish our Quota of Assistance to Society.

HENCE also the Foundation of all moral Virtue and our Obligations to Benevolence of Intention in all our Actions, which God hath made the Measure of our own Happiness. For this makes Us the Ministers of Heaven indeed, without it we act no better Part than that of Devils, who do Good against their Will.

AND

AND hence too we have the Criterion of Virtue and Vice, which hath so long puzzled the learned World to find out, and which is equally the Criterion of Any Creature's Perfection, of its Happiness or Misery.

So that We have got at last not only a Criterion to distinguish Virtue from Vice, but also a just Standard to measure the several Degrees of Each in all Actions, which enables Us to determine, what Rank every Action bears in the Class of moral Duties, or the Doer thereof in the Scale of moral Agents. *

LET us now make that better and particular Use of it, which the Words of my Text and the Occasion of our present Meeting affords Us ; And that is, to estimate the exact Value of the moral and religious Education of Children enjoyn'd therein,

* WHAT another may think a temporal Injury, I may think a spiritual Benefit ; the Action in Respect of me is Virtue, in Respect of the Agent Vice, because it denotes the sensual and immoral State of his Mind, who would do an Injury as He thinks to his Brother, in order to gratify some earth-born Desire of his own.—Another who does a charitable Act of Relief is certainly the more moral Agent, yet the Action of temporal Injury, if the injured can make the true spiritual Use of it, is certainly a more moral Action, than that of charitable Relief, in Respect of all Persons such Actions are done to, *i. e.* the spiritual Sufferer is a more moral Agent than the Relieved.

in, and thereby to do Justice to the generous Promoters of this Charity, who, like the more gracious Ministers of Light, make the publick Good the true Source of private Happiness. This sets Us at once on the right Scent, and taking the Substance of what has been said along with Us, we shall now go on a-pace to represent to your Minds the Pleasure and Satisfaction of reflecting, how these benevolent Dispositions, you shew in the promoting of this Charity, are establish'd on the Scheme of the Creation, are founded on the eternal Laws of Virtue, on the solid Basis of publick Utility, which is the true Ground-work of Self-happiness, and what crowns all, on a Conformity to the Command and Will of God express'd in my Text.

THE Command indeed is here directed immediately to the natural Parents of Children, to the *Israelites* too, who after 40 Years Experience of a Gracious Providence in many signal Deliverances, were just entering into the Land of Plenty, and may therefore be suppos'd to have a just Sense of God, as the Author and Giver of those good Things, They were going to enjoy; All the Return of Gratitude God by *Moses* requires of Them, is first to retain the truly pious Notion and Love of One Good God *Omnipresent*, and next to inculcate this loving Idea of Him frequently on the

D

Minds

Minds of their Children in such Measure as their Capacities wou'd receive.

THIS Act of Benevolence to the natural Offspring of their own Loyns is enforced by the strict Ties of a near Parental Relation to Them, and is confin'd to a Family. It is only the first Beginnings of those social and moral Affections, which it is our Happiness still further to enlarge and extend towards All Mankind : But your Charity and Benevolence in the Case before Us, is of a more extensive Nature, and as the Ties of Obligation upon you are less strict, so your Pleasure therein must be far greater. For God is pleas'd by the Poverty of Some Fathers of Families, by the Negligence of Others, by the Wickedness of not a Few, by the Death of Many, by the Sickness and Infirmities of More, He is pleas'd, I say, to give you the Opportunity of becoming common Fathers to the Fatherless, a Comfort to the Widow, and a publick Blessing to Society. He hath bless'd You not only with the Opportunity, but with the Ability to do this good Work, and what is the greatest Blessing of all, He hath bless'd You too with the Inclinations of a Godlike Benevolence, which make the Indefert of the Object the Merit of its Recommendation ; what I mean is, the Negligence and Wickedness of Parents makes their Children so much the more worthy Objects of your Care ; tho' they may not deserve so much

Regard

Regard Themselves, yet let your Goodness atone for the Faults of their Fathers, for These their little Ones, what have they done? Your Goodness, which makes the Command in my Text, had it been immediately directed to You, altogether unnecessary, yet hear, O ye Fathers of the Publick, how much more agreeably it will sound in your Ears, than it could do in Theirs, to whom it was.

AND this Notion and Love of God and Virtue Ye shall diligently teach unto these your Children, (by Means of a substituted Preceptor, by Your Example too the best of Precepts) while Thou sittest in thine House, and while Thou walkest by the Way, when Thou liest down and when Thou risest up.

THE Text, You see, inculcates the Necessity of continually instilling good Notions and Principles into the Minds of Children at all Times and Seasons. For the Minds of Youth are like a fertile Soil, which, if it is not duly cultivated, will soon be overrun with the wild Produce of a luxurious Nature; and therefore They require a continual Care and Vigilance in occupying their Heads and their Hearts too with the Seeds of Virtue betimes, that so we may get the Start of Vice, lest the Enemy come and sow Tares, while we sleep; the domineering Prevalency of
Vice

Vice in the Midst of a wicked World, permitted for the wise Purposes before assign'd among the lower Ranks of Human Nature, makes it as difficult, as it is necessary to preserve the Innocence of tender Minds from the poisonous Contagion of ill Examples, by which all the promising Hopes of Youth, who suck in Vice like their Mother's Milk, are often blasted in the very Bud. But then this Difficulty only enhances the Value of your Care over them, as well as Your own Pleasure therein. For this your Patronage of Virtue in the Education of these helpless Orphans, (We may call Them) is a Concern worthy of a rational Soul, the Assistances of Grace co-operate with You; These are sufficient for all Difficulties, and with such Succours the Success of this good Work cannot fail of being as happy, as it is glorious—While Gentlemen distinguish'd by their Fortunes, but more by such Instances of a publick Spirit, become the Nursing Fathers, and Magistrates like Nursing Mothers of this Godlike Charity, which administers Relief and Comfort both to the Bodies and Souls of Those, who had no Helper. And therefore tho' the Goodness of God shou'd incline Him to dispense his Blessings on His Creatures, with his own Hand, in one liberal Gift at once, which He cou'd easily do, did his more gracious Scheme of the Creation permit, yet who wou'd not wish to be the blessed Agents and Ministers of dispensing these Favours of Heaven to our Fellow
Crea-

Creatures, to these Fatherless Children, who stretch forth their Hands unto You to save Them from the Miseries of Vice, or they perish, They perish in their better Part, in their Souls as well as Bodies; for These like two Wrestlers generally fall to the Ground together.—But how shall we save Them? Here is the Difficulty, and here too the Value of their Souls above their Bodies should but double Your Care, as it will Your Pleasure; Nothing less than a regular Education and a continued Course of Instruction, constantly inculcated as requir'd in my Text, will effectually do the Business. Fathers within the narrow Province of their own Families may perhaps and scarce may be able to fulfill the Letter of this Command, had They both the Leisure and the Inclination, whereas They too often want both, much less will the Nature of a publick Father permit Him to extend his Benevolence of his Kind to any considerable Number in Person. This Consideration still further recommends to Us the Wisdom and Goodness of both God and Man in the Erection and Endowment of Charity Schools, which answer all the good Ends and Purposes, the warmest Advocates of Virtue can desire; for here we have an Opportunity given Us of putting Each his Benevolence in Execution, of becoming publick Teachers of greater Numbers, at a smaller Expence, with less Labour and more effectually too, than if we should make it the sole Business and Employment of our Lives, to go
about

about doing this good Work Ourselves; which leads me in the next Place to represent to You the Pleasure of reflecting on those Advantages, which are deriv'd, from Your Charity thus happily executed or design'd at least, to the Receiver, and thereby to Society, in the moral Education of its Members,

THO' Each of You no Doubt conceives in your Minds a clear and just State of this Charity, which has been so often explain'd by Able Hands in this and all the other Churches in the Town, yet am I very well assured, that a Reflection on this publick Benefaction for a few Minutes longer, will not be a disagreeable Entertainment to *your* Thoughts, who cannot but hear with Pleasure, what You so often practice with more, and without which Others wou'd be apt to think upon less.

Now the first Benefit of this Charity to the Receivers is the Improvement of their Minds in their intellectual Capacities; For here the Minds of Youth in their tender Age, which is most docile and susceptible of Instructions, are taught first to read and write. This is the only Employment as well as Improvement They are then capable of; This Employment keeps Them out of bad Company, and these Qualifications, little as they may seem, are yet the necessary Means to render Them
ser-

serviceable Members to Society. They teach Them to manage either their own Affairs or those of Others, in their several Stations of Life, with Ability and what is more, with Fidelity too; for these first Rudiments of Learning put as it were the Key of Knowledge into their Hands, while the laudable Method of teaching us'd in these Schools of Virtue puts the Book of Life into their Hands and their Heads too. Since They are taught there not only to read, but to read what alone is worth reading, the Word of God, that inexhaustible Treasure of all true Science, as well as of Virtue, Of every Thing, that is Praiseworthy. Those lovely Pictures of every social and moral * Duty, which are there drawn to the Life in all the Simplicity of Innocence and Language too, (as You will see presently in a Specimen of a Family-piece, I shall have Occasion to produce) are suitable Entertainments for innocent Minds. They are perfect Patterns of good Living and of good Writing too, worthy their Imitation in Both, and cannot fail to leave such a lasting Impression on their tender Minds, as they will never forget as long as They live. † Every Occurrence in Life will recall to their Remembrance, how *Abraham,*

* *Gen.* c. xviii. c. xix. c. xlv. *Ruth*, c. iii.. *I Sam.* c. xviii. c. xx. c. xxiv. c. xxv. *Psalms* in Praise of God's Mercy and Goodness. *Matt.* c. v. c. vi. c. 7.

† *Quo semel est imbuta recens, servabit Odorem. Testa dum.*

Sam, or *Jacob*, or *Joseph*, or our Saviour, who hath left us a perfect Example of all moral Duties, behav'd in such Circumstances, and how can they but approve what is thus early recommended to them in such amiable Portraits of Virtue, the Reflexion will be either a Pleasure or Reproach to Them, think upon Them They must, and if They have any Ambition to be either in the Esteem of God or Man, They will imitate Them too.

THIS leads me to consider the second Benefit to the Receivers of this Charity, which is the Improvement of their Minds in their moral Capacities: Here it's well known, that the Mind of Man is of that active Nature, that it will be occupied in something or other, it will not, it cannot be idle; think we must, but what we think upon is of the last Importance, it concerns both our present and future Being; for these Thoughts, be they what they will, build up the Structure and Constitution of the Soul, in the same Manner as the Food we eat, builds up the Substance and Constitution of the Body: And what more wholesome Food can we provide for these tender Minds, than those Religious Exercises and Courses of moral Discipline, which are practis'd both in these private Schools of Charity, and in your publick Churches, where They are weekly catechised and instructed in their Duty both to God and Man by the worthy Pastors and Ministers of their several Parishes. If any
human

human Means can secure the Innocence of Children, These thro' the Blessing of God cannot fail of Success; for those good Principles, which They learn in private, are thus confirm'd in publick, and Virtue is handed abroad into the open World with Applause. What more comely Sight can the Eye of Man behold, than to see a regular Procession of innocent Lambs walking daily to the House of God, where They are weekly examin'd, like so many Candidates for Heaven, who would otherwise, it's to be fear'd, have been roving like so many Vagrants in the Streets, a Prey to every Temptation, They met with. And happy is it for Them, that They are thus train'd up Veterans in the Service of Virtue, which incorporates a due Sense of God, as the Giver of All Things, into their Minds, while they are growing up in the Stature of the natural Man; Happy for Them when the Evil Days of spiritual Travail come; Happy for their Families; happy for the Publick; for the good Effects of this Education are not confin'd to Themselves only, but diffuse their wholesome Influence on all around Them. It is like the holy Oil pour'd on *Aaron's* Head, which ran down to the Skirts of his Cloathing. Are They dutiful Children? Their Parents are the happier, or loving Husbands? Their Wives and Families share in the kindly Warmth of their Affections. They make good Servants and better Masters; Children experience in Them an affectionate Father, and the

Stranger a faithful Friend, while They are pious to God and charitable to Man in the several Relations and Duties of Life, still growing in Grace, as They grow in Years, till they receive their Summons to depart hence in Peace, in a good old Age, into a better World.

BUT tho' they die, yet their Virtues die not with them. These it was their chief Care and Concern to bequeath to their Children, and their Children to the Publick, as the most precious Legacies They could leave to Either; for as it is in the natural World, so in the Moral, Virtue propagates Virtue by the establish'd Laws of the Creation, and *One* good Father of a Family, like one good Grain of Seed will multiply Himself into many Likenesses. His good Qualities will descend to latest Posterity, and in Him Generations yet to come shall be blessed. Of such Importance is the Religious Education of One Man, how much more of Many in Respect of their Happiness both here and hereafter. This is enough, One wou'd think, to stir up even the most affectionate Parents to a double Diligence in bringing up their own Children in the Fear of God, and also to extend this fatherly Concern to as many more as we can; for who knows, as said a late pious Prelate of our Church,* when he reflected on the wonderful
Pro-

* Bp Beveridge's Thoughts.

Providence of God in bringing so many Millions of People out of the Loyns of One Man, who knows, says He, but the Salvation of ten thousand Souls may depend on the Education of One single Child. And what a Pleasure would it be to a Benefactor of this Charity to see a Man, Who had obtain'd a clear Prospect of Heaven, thro' the Means of his Charity, bequeath the Blessing of eternal Salvation to ten thousand Souls yet unborn? What a graceful and affecting Scene would it be to see Him discharging the last Farewel Duty of a Father to his Family, and like another *Jacob*, blessing his Children before He died. The Description is moving, as You may find it drawn with all the Tenderness of sincere filial Duty and parental Affection in the 48th and 49th Chapters of *Genesis*; how much more moving would be the Scene.

V. 1. AND it came to pass, that one told *Joseph*, behold! Thy Father is sick; and He took with Him his two Sons, *Manasses* and *Ephraim*.

2. AND one told *Jacob*, and said, behold! thy Son *Joseph* cometh unto Thee; and *Israel* strengthen'd Himself, and sat upon the Bed, &c.

12. AND *Joseph* brought Them out between his Knees, and (like a Son of *Jacob's*) He bowed Himself with his Face to the Earth.

14. AND

14. AND *Israel* stretched out his Right Hand, and laid it upon *Ephraim's* Head, who was the Younger, and his Left Hand upon *Manasse's* Head, guiding his Hands very wittingly, for *Manasse* was the first Born, i. e. a Type of the natural Man, as *Ephraim* was of the Spiritual.

15. AND He blessed *Joseph*, (in these his two Son or States) and said, (and pray, what cou'd He say more affecting?) "God, before whom my Fathers, *Abraham*, and *Isaac* did walk; the "God," *who fed me all my Life long unto this Day.*

16. The Angel, *who redeemed me from all Evil,** bless the Lads, and let my Name be named on Them, and the Name of my Fathers, *Abraham* and *Isaac*, and let them grow into a Multitude in the Midst of the Earth.

20. AND He blessed Them that Day, (indeed, both with temporal and eternal Happiness) saying, "In Thee shall *Israel* bless, saying, God make Thee, as *Ephraim*, and as *Manasse*," and He set *Ephraim* before *Manasse*: Spiritual Pleasures before sensual Gratifications.

SUCH a comfortable Prospect in the Hour of Death was but the natural Consequence of his living in a pious Sense, that *God had fed Him all his Life*

* See Page 16.

Life long unto that Day. And hence it was, He cou'd say to *Joseph* with a Sort of Triumph.

21. "BEHOLD! I die; but (fear not) God shall be with You and bring You again unto the Land of your Fathers," a Land flowing with Milk and Honey.

IN the next Chapter, *Israel* still having the Spirit of God upon him,

1. CALLED unto Him his twelve Sons, and said, gather Yourselves together, that I may tell Each of You, "that which shall befall You in the last Days."

THESE twelve Sons the Founders of the twelve Tribes, and Types of twelve regenerate Apostles, signify twelve different States of Human Nature portion'd out among Mankind; thro' Each of which Every Man passes first in the *old Man*, and secondly in the *New*, as the twelve Signs in the celestial Globe exactly correspond with those in the terrestrial, which may lead Us in Time to the better Knowledge of geographical and astronomical *Analogy*.* *Vide Matt. c. x. v. 23. Rev. c. xxi. v. 14. Gen. c. xxxviii. v. 9.*

ON

* Hence Predestination, but in a happy Idea of it. See *Free Will explain'd.* Page 22.

ON this Side the Grave the natural Man passes, (or it were better for Him if He did) thro' each of these States, *Heb. c. viii. v. 5.* into that * of *Joseph's* (who was in the natural, a Type of Christ in the spiritual World) when He too shall receive *Joseph's* earthly Blessing here, and Christ's heavenly hereafter. In this Sense is to be understood the Doctrine of universal Salvation † promised and reveal'd to *Jacob*, at the 14th Verse of the 18th Chapter of *Genesis*, and *c. xxii. v. 17, 18.* and *c. xxviii. v. 12-15.*—You will now be able to understand better, both what is past and what follows; for *Jacob* having gone thro' the Blessings of the natural Man in his ten Sons, no Doubt had the Scene of that Vision at *Bethel* full in his Mind, when He comes to pronounce *Joseph's* Blessings, the common Blessing of All Mankind, when They have pass'd thro' his Trials into his State of Mind. § The good old Man delivers it in the Fluency of Joy. For *Joseph*, says He, at the

22. *Joseph* is a fruitful Bough, even a fruitful Bough by a Well, whose Branches run over the Wall.

23. THE

* This will shew the Significancy of *Joseph's* Coat of divers Colours. *Gen. c. xxxvii. v. 3.*

† *Mark, c. x. v. 39.*

§ *Amos, c. iii. v. 2. f. p.*

23. THE Archers (the violent Men of the Earth) have sorely grieved Him, and shot at Him, and hated Him," the Type of Christ, St *Luke*, c. 6. v. 20, 21, 22.

24. BUT his Bow abode in Strength, and the Arms of his Hands were made strong by the Hands of the mighty God of *Jacob*; from thence is the Shepherd, and Stone of *Israel*. *Isa.* c. xxviii. v. 16.

25. *Even*, by the God of thy Father, who shall help Thee, and by the Almighty, who shall bless Thee *with Blessings of Heaven above, Blessings of the Deep, that lieth under; Blessings of the Breasts and of the Womb.*

26. THE Blessings of *thy Father* have prevailed above the Blessings of *my* * *Progenitors*, unto the utmost Bound of the everlasting Hills, They shall be on the Head of *Joseph* and on the Crown of the Head of Him, that was separate from his Brethren.

27. *Benjamin* shall ravin as a Wolf; in the Morning He shall devour the Prey, and at Night He shall divide the Spoil, *i. e.* *Benjamin* the Younger of *Rachael's* Sons, shall enjoy those Blessings in the Perfection of all the Natural Senses, which

* *i. e.* Human Nature hath advanced into further Perfection in You than in Me, or *Isaac* or *Abraham*.

which *Josepb* tastes in the Spiritual. See c. xliii. v. 34. where * *Benjamin*, a Type of a perfectly happy Man in a sensual State receives five Messes in a strange Country, with his Brother *Josepb* exalted at the Right Hand of *Pbaraoh*, but unknown to Him ; the Signification of which is obvious.

28. Now all these are the twelve Tribes of *Israel*, (typical of 12 States of Human Nature) and this is it, that their Father spoke unto Them, and blessed Them, *Every One according to his Blessing, He blessed Them.*

33. AND when *Jacob* had made an End of blessing, and commanding his Sons in their Duties, He gather'd up his Feet into the Bed, and yielded up the Ghost, or breath'd forth his disembodied Soul in the Breath of God's Holy Spirit.

SUCH

* With this natural *Benjamin*, *Rachael* travail'd by the Way and had hard Labour, *Gen. c. xxix. v. 16.* as they journey'd from *Bethel*; here it was *Jacob* had a second Vision of God at the very same Place in his Return ; and it came to pass, when she was in hard Labour, that the Midwife said unto Her, fear not, Thou shalt have this Son also ; and it came to pass, as her Soul was in departing (for she died) that She called his Name *Benoni*, or Son of my Sorrow, but *Jacob* called Him *Benjamin* or Son of Consolation ; when she travailed, there was but a little Way to *Ephrah*, and *Rachael* died and was buried in the Way to *Ephrah*, which is *Bethlehem*. Now in *Bethlehem*, a City of David, was the spiritual Saviour of the World born, the Geographical Analogy, and Signification of which is also very obvious.

SUCH Blessings both of Heaven and Earth doth one Religious Man bequeath to Generations yet to come; This Insurance can He give them of spiritual and eternal Happiness, when the natural Heavens and Earth are passing away in his Mind or Idea. This Assurance of Heaven is the good Fruit of a Religious Education, by which the Giver multiplies his Happiness, as the Receiver does his Virtue.

LITTLE Children, let me exhort You in a short Address, to make a grateful Return for these Blessings convey'd to You from above thro' the Hands of Men; and the best Return Ye can make to both God and Man will be in a virtuous and sober Life: These Your Benefactors expect no more from You—They have given You the best Gift in their Treasures—They can give You no more, save the Praises of well-doing. And if there be any Virtue, if there is any Praise, think on these Things, and happy are Ye, if Ye do them; think on them, when Thou sittest in thine House, and when Thou walkest by the Way; when Thou liest down, and when Thou risest up, Each of You, in Your Prayers to God for the Supplies of his Grace; for these Supplies the Soul requires in the same continual Manner, as does the Body; without them every Time ye mingle in a wicked sensual World, it will eat away the very

Vitals of Your Soul ; it will tawn that lovely Complexion of Your Minds, as the Sun does that of your Faces ; in a Word, keep * the Commandments ; keep your Innocency, for that and that only

* 2 *Pet.* c. 8. v. 2. *James*, c. 1. v. 12. It is a Law in the intellectual World, by which one Spirit acts upon another, that the traversing Tempter will use no other Allurements to break a good Resolution, than are barely necessary to the State of the Mind under its Trial ; hence spiritual Happiness will never be revealed to Him, who makes Temporals the Object of his Desires. Count it all Joy when Ye fall into divers Temptations, be not cheaply bought, be not diverted with a Tale of a Tub, when You are in Quest of the grand Prize ; He that persevereth to the End, shall see the Light of eternal Salvation revealed at last, and shall see good Days ; the Fruit of the Tree of Temptation resisted is good to make one wise indeed, as said our Mother *Eve*, *Gen.* c. iii. v. 6. who, it seems, was the Instrument of first tempting Man with sensual Pleasures in a natural State. These bring his Bodily Constitution still nearer into the Confines of Death, and his Mind into the Medium of Regeneration through the Grace of Repentance, or *avowry*, for the Breach of the Command. In this State Woman the counter Part of Man throws in his Way such natural Evils as his natural Infirmary first bears with Mortification, for the Improvement of his Soul in moral Virtues, in Patience, Faith and Charity, which at last beget in Him spiritual Happiness ; thus is she his Help-meet both in his natural and regenerating State, made at first out of one of his Ribs, which signifies, that She has her Existence in the counter Part of his Heart or Affections, One Flesh, the *Dimidium Animæ*, the Consciousness of his carnal Desires, as the Light of the Moon is a Reflection of the Sun's Rays, *Gen.* c. xxxvii. v. 9, 10. for God closed up the Flesh instead of the Rib, *i. e.* sealed up the Darkness of his natural Eye for a Time, that He should not perceive her Consciousness of his carnal Desires, signified

to

only will bring You Peace at the last: She is fair and comely, in her left Hand are Riches and Honour, and in her Right Hand are Health and Length of Days here; on her Head too She wears

a

to Him at least, by all her Actions, as His may be to Her, *Luke*, c. xxiv. v. 16. But when Man is enabled through Grace to bear all natural Evil with Pleasure in a spiritualiz'd World, the Tree of *Good and Evil* is then thrown out of the Garden, and Man will say as God did at the End of the Creation, *Gen.* c. i. v. 31. *Tobit*, c. vii. v. 11. c. viii. v. 3. *Mark*, c. xvi. v. 9. for it is the Spirit which healeth all Evil. *Mark*, c. vi. v. 56. *Gen.* c. xlviii. v. 16. Then Woman's counter Office ceases, they become one indivisible Spirit, and Christ the Lamb is married to his Spouse, the Church or World; of which the carnal Marriage of One Flesh or natural World is but a Type or Pattern. So ought Men therefore to love their Wives, as a Part of Themselves, *Ephes.* c. v. v. 32. For though the carnal minded Man does conceive the World in a natural material Sense, yet it is even in this Sense a Part of his carnal Being or Constitution; and it is literally true, that He, who hateth any Part of this his material sensual Wife, hateth his own Flesh, hateth that, whereof and wherein too He has his Being, v. 39. but hate it He must, till He conceives it ideally or spiritually; and here too is still the same Dilemma in either Case; for if he conceives the World ideally, It still either is, or is to be a Part of his spiritual Existence—This will give some Light to, *1 Cor.* c. xi. v. 7, to 13, and assigns a Reason, why the Woman was first tempted by the Spirit of natural Evil or Self-insufficiency to taste sensual Pleasures; and also why She was the immediate Instrument of tempting Man, *1 Cor.* c. xi. v. 10. viz. because She is said to be the weaker Vessel, in the Medium of Travail between the Flesh and the Spirit, between the natural and ideal World. On this Account our Saviour after his Resurrection appeared first to the Women, and of them first to *Mary Magdalen*, out of whom He had cast the Seven sensual

a Crown of Glory and Immortality hereafter. These are Blessings worth receiving Yourself, and they are Legacies worth leaving to your Posterity—Dispense them then freely to your Children, to the Publick, even as these your common Fathers dispense them unto You. *Little Children, behold these your Benefactors and be grateful.*

And Ye, Fathers and Guardians of the Publick, behold these Your little ones, how that Innocence, Ye are the Guardians of, smiles in their Countenances, without any wrinkled Feature of Care upon it; She Smiles array'd in the Robes of Happiness and Contentment, with which Ye clothe both their Souls and their Bodies; Verily, I say unto You, that Solomon in all his Glory was not array'd like one of Them—They stand before You worthy Objects of your fatherly Concern—
Your

sensual Devils, *Mark*, c. xvi. v. 9.—The easy thoughtless Happiness of a natural Man, who has but faint Conceptions of a spiritually Omnipresent God, is very justly said (*1 Cor.* c. xi. v. 7.) there to be the Image and *the Image only* of God, or of a perfected Spirit, who enjoys the carnal Man's Happiness and natural Ease in a spiritual Sense or Idea; as different Creatures may have their Existence in the different Idea of the *same* Actions; can I call them? Man is compared to the Sun, *Gen.* c. 37. v. 10. who has his Light immediately from God, the Woman from Him. Man therefore, when perfected in moral Righteousness will look upon this World his Wife as a visible or sensible Idea of his own Mind impress'd immediately by the Spirit of God—For the Kingdom of God is within You, *Ephes.* c. 5. v. 32.

Your very Existence is founded on such social Acts—The moral Perfection of these Acts on the Benevolence of Mind, Ye do them with—The Measure of your charitable Beneficence will be the Measure of your own Happiness, of your Happiness which is thus founded on the solid Rock of divine Goodness itself, *on the moral Agency of ministring to the succeeding Generations of Human Nature in such like this its Infancy*, Psal. civ. v. iv. Heb. c. i. v. 7.

GIVE therefore freely; Give and it shall be given to You again: A little Leaven convey'd in such seasonable Charities (thus happily executed) will leaven a whole Lump; the Benefits of it extend to both Soul and Body, to latest Posterity, to their Happiness both here and hereafter—And in so doing Ye shall not lose Your Reward; the Prayers of these your little Petitioners will bring down the Dew of Heaven upon your Dwelling Places—The Comforts of God's Holy Spirit shall rest upon your *Heads*, whether Ye be sitting in the House, or walking by the Way—Ye shall lie down in Peace and rise up again in Safety—Ye shall receive the Blessing of those, who are yet unborn.

AND when this goodly Frame of Things shall be dissolv'd, *and God shall lay again the Corner Stone thereof*, then shall Ye thus qualified for the Ministry of Heaven by such gracious Arts of Benevo-

nevolence, Ye with all the Angels of God shall shout for Joy, *Job. c. xxxviii. v. 6, 7.* Ye shall shine like the Morning Stars in the Firmament, for ever and ever, and which while They give Light to this our lower World, sing together in the Chorus of the grand universal Concert, *Glory be to God on high, and on Earth* Peace and Goodwill towards Men—And may the God of all Goodness fill Your Hearts with this Joy and Consolation of doing Good, and give his Blessing to this Work and Labour of Love, to the Giver and Receiver, both in this World and in that better which is to come, where our only Title and best Welcome will be from the Mouth of God Himself.

“INASMUCH as Ye have done it unto One of these little Ones, Ye have done it unto me. And I pray God, that We may all receive this happy Welcome thro’ the Mercies and Merits of *Christ Jesus our Saviour* ;

To whom, with the Father and the Holy Spirit, be ascrib’d, as is most due, all Praise, Honour, Glory, and Thanksgiving both now and evermore. *Amen.*

F I N I S.

4 AP 65

